

he must wield with energy the weapon of anti-alcoholism by the help of God.

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The Huguenot Society is greatly in need of more members to help in sustaining this good work. The membership dues are one dollar a year or as much more as one feels inclined to give. Contributions can be sent to the treasurer, Mrs. J. B. Halyburton, 307 W. Grace St., Richmond, Va.

NEW TESTAMENT BISHOPS.

The members of a young men's Bible class were recently surprised to hear the teacher say, "There are more bishops in the Presbyterian Church than in any other denomination of Christians." When he had explained that the New Testament bishops were Presbyterian bishops or elders, and not diocesan bishops in the Episcopal or Roman Catholic sense, there was peace again in that class.

What he said on that occasion is here given in part for the satisfaction of other young men who may never have given this subject serious attention:

1. That there was no order of bishops in the New Testament other than those elders who were ordained in every church has been the faith and the practice of the Presbyterian Church since apostolic times.

2. This position has been held and defended by many of the most scholarly divines of the Episcopal Communion, including Dr. Lightfoot, Bishop of Durham, the most brilliant exegete of them all. In his Commentary on the Epistle to the Philippians he has an article entitled, "The Synonyms Bishop and Presbyter," in which he maintains with great force and clearness that bishop and presbyter and elder were names of the same church officer.

The heads of his argument are as follows:

(1) In Philippians 1:1 Paul salutes the "bishops and deacons" and therefore these bishops were elders or presbyters because "elders were ordained in every church" and would not have been omitted from the apostolic salutation.

(2) In Act 20:17 Paul summons to Miletus the presbyters or elders of the church of Ephesus and in his address to them he calls them bishops. Read verses 17 and 28.

(3) In 1 Peter 5:1-2 Simon Peter urges the elders or presbyters to do their work as shepherds and bishops of the flock, not by constraint but willingly.

(4) In 1 Timothy 3:1-7 and 5:17-19 Paul gives the qualifications of bishops and calls them elders.

(5) In Titus 1:5-7 Paul again uses the words elder and bishop as two titles for the same church officer.

(6) Clement, of Rome, writing about A. D. 90, uses these words as Paul had used them to indicate one and the same order of church officers.

(7) This identity of bishops with elders or presbyters is found in the Peshito Syriac version of the sacred Scriptures.

How can the diocesan bishop of the Episcopal or the Papal Church be defended in the presence of such facts as these? It is generally defended by those who admit the facts on the ground that the diocesan bishop is a natural development from the Presbyterian bishops or New Testament elders. This is a historic fact, but

no more defensible than the genesis of other errors that were developed in the Church during the second and the immediately following centuries of its history. It is a defense peculiarly unfortunate for the Episcopalian because it lays him open to this pitiless assault if the diocesan bishop is a natural development from the New Testament bishops or elders in every church, so also is the Pope a natural development from the diocesan bishop and therefore the latter is not more defensible than the former. If the defense of the Episcopalian is good for his Episcopacy, why is it not also good for the Romanist and his Papacy? Logically there seems to be no stopping place along the line of natural development between New Testament bishops or elders in every church and the Pope of Rome.

Certainly there is no place for the doctrine of apostolic succession in as much as these New Testament bishops or elders in every church (1) were not successors of the apostles, (2) were not chosen by Christ in person, and (3) were not witnesses of Christ's resurrection.

Instead of several churches for every bishop there should always be several bishops for every church. The first is defended by "natural development" and the second is the teaching of the New Testament. The first is the diocesan bishop of the Episcopal Church, while the second is the New Testament bishops of the Presbyterian Church. We will abide with the Scriptures and remain Presbyterians.

THE VOICE OF SENSE AND TRUTH.

Writing, some time ago, in one of the great philosophical and theological journals, the Bishop of Carlisle expressed the following shrewd and sound opinions. After stating his own belief that the three orders of ministry may reasonably be inferred from New Testament facts, he goes on to add: "Great Biblical scholars, however, within the Church of England, like Bishop Lightfoot, do not hold Episcopacy a fact established in the New Testament; and a whole host of great Biblical scholars outside the Episcopal churches go the length of affirming that only two, and not three, orders of the Christian ministry were recognized by the Apostles. This being so, however dearly we prize the historic succession of the episcopate, can we reasonably maintain that it is indispensable to the validity of the Word and sacraments? Can we maintain that sacraments are always acceptable to God when ministered by men devoted to episcopacy, and otherwise always unacceptable? Acceptable when ministered by a Caesar Borgia, and unacceptable when ministered by a Richard Baxter? To do this is to grant higher sacramental preference to moral monsters than to acknowledged saints; to put all Presbyterians, Methodists, Baptists, Congregationalists, and many others outside the reach of a valid holy communion; while at the same time we know of a surety that God the Holy Ghost is richly blessing them in their bodies, souls, and spirits, in their work and worship, and above all in their holy zeal for Foreign Missions. If by their fruits we may know churches as well as men, then may these non-episcopal churches be certainly known to be branches of the True Vine, incorporated by sacrament and nourished by humble faith and active love."—Church of Scotland Magazine.